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PEACE NEWS

The International Pacifist Weekly

No. 1,032 Apr. 6, 1956 4d. (U.S. Air Express) Edition: 10 cts.

Basil Delaine's Central African Commentary

GOVERNOR HITS AT HOUSE OF COMMONS

Astonishing speech in Northern Rhodesia

MARCH, the end of the rainy season in Northern Rhodesia, has produced three storms of controversy.

The first was an astonishingly forthright speech by the Governor, Sir Arthur Benson, to about 90 members of the Business and Professional Women's Club of Lusaka.

Sir Arthur said that the British House of Commons had one object in mind:

"To shoulder off this wretched responsibility" (of the Colonial Empire) "as quickly as possible."

He continued: "The hard fact is, of course, that the Colonial Office does not govern us... I want to get rid of the Colonial Office in Northern Rhodesia as soon as possible."

What prompted this unexpected verbal explosion from the normally conventional and cautious Sir Arthur?

It is a fact that the Governor on that occasion used the briefest of notes. Could he have been carried away before his all-woman audience by his own personal feelings?

African reaction ranged from disappointment to downright hostility. For it is in the Colonial Office that the African sees his one and only ally in the fight for self-government.

The Territories' politicians gave the Governor's speech an airing in Legislative Council.

When first mention of it was made, the Member concerned was informed by the Speaker that he was out of order. No reference to the Governor's speech could be made.

A compromise was reached, however, and the House adjourned.

After consultations with acting Attorney General Martin McCall, the ban was removed and a lively debate followed.

From Mr. Paskale Sakota, an African Member, came this demand:

"I want the Government to state specifically their policy regarding the granting of self-government in British protectorates."

"We must know where we Africans stand."

STORM No. 2 was purely racial. Into this raw, up-and-coming little capital (10,000 Europeans, 70,000 Africans) came American Negro sculptor John Rhoden and his wife, Richanda.

They stayed nearly a week, during which time John exhibited his work while his wife, through a statement to the Press, managed to engage at least 80 per cent of the Europeans in Rhodesia.

Said tall, olive-skinned Mrs. Rhoden, a Red Indian artist and anthropologist:

"The big problem you have in Central Africa is so many ignorant White people."

"They may have money in their pockets but that is about all."

Mrs. Rhoden said that the African had a wonderful way about him. This, she thought, could be used to put a character stamp on the Territory—if the Whites knew how to use the Africans properly.

A Lusaka businessman voiced the view of a considerable number of European settlers when, in an interview with the Central African Post, he said that the Rhodens should be "thrown out of the country."

At the exhibition of John Rhoden's work at Lusaka's magnificent Ridgeway Hotel, a few Europeans judged it the time for practical jokes.

These bloody-minded pranksters "decorated" the sculptured figure of a woman with a flower and a cigarette—and placed an ashtray of sand under the hindquarters of an animal figure.

One wonders if the same tricks would have been played had John Rhoden been a European.

The answer, I think, is fairly obvious.

STORM No. 3 was also racial. It was one of those sudden squalls which take you by surprise.

But though the main blow has passed, black clouds continue to hang over the people concerned on the Copperbelt.

The Northern Rhodesia Drama Association is responsible for organising an annual festival.

For the first time ever a Southern Rhodesian drama group, Bulawayo Theatre Club, has entered the festival.

Today the members of that group are bothered and bewildered. For, in this "Partnership" country, they have been told:

"An African must not take the part of an African in your play. His part must be played by a European disguised as an African."

When asked for reasons for this colour-bar

ON PAGE SIX

Nine MPs call for end of conscription

SET BRITAIN'S YOUTH FREE

NINE Members of Parliament last week circulated to the Press an appeal for the ending of the conscription of British youth.

"There is no moral justification for depriving youth of two years of liberty. We emphatically protest against the unjust and dangerous mis-use of the young generation," they declared.

The nine signatories, all Labour MPs, were: Victor Yates (Ladywood, Birmingham), a member of the Central Board for Conscientious Objectors; Frank Allaun (Salford East), journalist and contributor to Peace News; Reg Moss (Meriden), a member of the Labour Peace Fellowship; George Craddock (Bradford South), member of the No Conscription Council; Idwal Jones (Wrexham); T. W. Jones (Merioneth), Welfare and Education Officer for Merseyside and N. Wales; A. E. Hunter (Feltham); Fenner Brockway (Eton and Slough), Chairman of the Central Board for Conscientious Objectors; and Robert Edwards, General Secretary of the Chemical Workers Union and former Chairman of the Independent Labour Party.

"Incalculable damage"

The text of the letter, which was sent to a number of newspapers, reads:

Easter for thousands of young National Servicemen will mean no change from the active service conditions of extreme danger and discomfort in Cyprus, Kenya and Malaya.

These National Servicemen, who are deemed too young to vote in their own country, but not too young to be sent to fight abroad, are at a critical stage of their development.

They are facing death and injury at an age when they should be developing skill at their chosen trade and enjoying the wide opportunities leisure offers to all who are old enough to use it well. There are even boys in Cyprus who are not more than 16 years old but they are witnessing scenes of violence and repression.

Incalculable damage is being done to the minds and moral outlook of many of these young soldiers during the most impressionable years of their lives. No temporary military benefit can outweigh the harm done.

There is no moral justification for depriving youth of two years of liberty or for sacrificing its educational and social needs and we emphatically protest against a continuation of the present unjust and degenerate mis-use of the young generation.

British youth should regain its liberty, and no longer be sacrificed to military expediency.

... and the Co-op Party

A large majority vote was secured for an amendment calling for the abolition of conscription at the Co-operative Party Conference held at Weymouth last weekend.

A resolution calling on the Government to reduce arms expenditure was carried unanimously after it had been moved by Ron Barnes, a member of the Peace Pledge Union.

Other resolutions called for the abolition of nuclear weapons and test explosions and protested at Government policy on Cyprus.

DOLCI SENTENCED!

DANILO DOLCI, 35 year old Italian Gandhian, was found guilty of the charges against him in the court at Palermo, Sicily, and sentenced to 50 days' imprisonment and fined 14,000 lire (£8). The sentence was "conditional" and Dolci has been released.

Similar conditional sentences were also given to four co-defendants who have also been released. The conditional sentences will not have to be served unless the persons are later convicted of another "crime."

A further report of the trial will appear next week.

FSU on the air

The BBC will broadcast a 45-minute dramatisation of the work of Family Service Units, the organisation pioneered by Pacifist Service Units in World War II, on April 10, at 7.30 p.m. The programme will be broadcast by the London, Midland and Northern Home Services.

NEXT WEEK: Enlarged Work Camps Number

JOSS ON THE PEACE-PATH



"Both sides agree on one point: that the other side should disarm first."

OUR 3-DAY FAST

The Montgomery, Alabama bus boycott by the Negro population has entered its 17th week. Terence Chivers reports here how a group of British people demonstrated their support.

SIX young men assembled outside Green

Park Underground and, baggage in hand, moved through the morning rush-hour crowd to a nearby cafe.

Two Americans, Gene Sharp and Bradford Lyttle, together with Ian Dixon, Peter Dodd, Michael Oliver and myself made up the six. We had met for a "last" breakfast before the commencement of the Pacifist Youth Action Group's fast in support of the Montgomery Negroes' protest.

It was Wednesday, March 28, Deliverance Day for the Negroes throughout America. They had been called upon to observe that day with prayers for the success of the non-violent struggle against racial discrimination active in Montgomery, Alabama.

At 10 a.m. we left the cafe and made our way by Underground to Kingsley Hall in London's East End. The fast had begun.

The warden, Mr. Harman, received us hospitably and settled us in three "cells" at the top of the building. The "cells" are small rooms designed for austere living, but despite their ominous name they proved adequate for us. The warden was kindness itself, as, too, was the house-mother, during our stay.

KINGSLEY HALL'S TRADITION

The hall, he told us, was founded by the pacifist sisters Muriel and Doris Lester, some forty-one years ago. From the outset it was devoted to the service of the local populace.

Education and club activities were provided within its walls, while of recent years the main hall of the building has been reserved as a place of worship.

We learned more of Kingsley Hall's history from Mr. Everett, Secretary of the local Peace Pledge Union group and a Central Board for Conscientious Objectors advisor. He told us of Gandhi's stay in 1931.

Gandhi, who had come over to attend the Round Table Conference concerning India, had chosen to live among the poor rather than accept the comfort of West End hotels. When time allowed, he would join the Misses Lester in their social work and the people of the district grew to love and respect him despite the vilifications of the Press.

AIM OF THE FAST

During Thursday afternoon two of the fasters arrived at the American Embassy in Grosvenor Square, Mayfair, with a note for the Ambassador. In the note we stated the aims of the fast but requested the Embassy to convey to the American Government PYAG's solidarity with the American Negroes in their increasing use of non-violence.

The principal aim of the fast was to show our support for the Montgomery Negroes' non-violent struggle against racial discrimination. Sympathetic thoughts and words gain added meaning from even small sacrifices.

Thus our fast was further intended to help us in a greater dedication of ourselves to the cause of human brotherhood and the removal of prejudice and discrimination in England.

We also hoped that the Negroes would be encouraged to continue their struggle, as they had begun it, in the spirit of love and justice unto victory. These points were also made in a letter despatched to Dr. Martin Luther King Jr., a moving spirit among the Montgomery Negroes.

The Friday found us growing used to the

ON BACK PAGE

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THE CULT OF PERSONALITY

UP to the present there is no sign of any genuine change of heart in the leadership of the various European Communist Parties following the stupendous revelation of the catastrophe of their past policy.

This is the case at least so far as their public pronouncements are concerned—whatever may be happening in the minds of their rank and file.

All that seems to be happening is that once more the necessary steps are being taken to effect the new right-about-face required of them.

What was wrong with the Stalin epoch was that "the cult of personality" was developed, and this was not "correct," to use Communist jargon; what was required was the enthronement of the principle of collective leadership, which obtains in Russia today.

So they are right and we are right and everything is quite correct.

If this is the only result of all the terrible revelations made at the 20th Congress of the Russian Communist Party, there will have been no essential change in the outlook that resulted in the dreadful—now condemned—events.

We shall then have to expect that there will be equally cynical turnabouts in the future, witnessing to the deep contempt of the Communists for the masses to whom they appeal.

It is not beyond the bounds of possibility that we may see the rehabilitation of Stalin as a necessary factor in the destruction of Khrushchov or his colleagues in the collective leadership.



IN the deepest sense of the term, what is wrong with Communism is that its policies are governed, not by too much, but by too little, regard for the cult of personality.

An American journal, the New Leader, has recently pointed out that throughout the entire Russian Press one never finds a local personal item, the story of an accident, a crime, or some piece of human fortune or misfortune: "at most one reads of some Stakhanovite setting a production record, or a carefully selected complaint about the poor functioning of some bureau or factory."

There will also, of course, be an overwhelming amount of news about the construction work, new buildings, the collective organisation. "The human being is nothing. He doesn't count. He doesn't appear."

We do not overlook that this state of things has certain negative advantages. It prevents Russia, for instance, from having any newspapers comparable to the News of the World; but this complete disregard for the human person as such is what is so terribly wrong with the Communist outlook.

It is the condition of mind that made possible the monstrously horrible carnage of 1937-8.

We see this callous contempt for the mere human person in all the statements that are now coming from the Communist Parties in the various countries. Here the Communist habit of mind assists the Communist leadership to cover up the cowardice of its own slavish servility.

"The human being is nothing," and he does not appear in the statements of the leaders of the British, French and Italian Communist Parties now they are busy "correcting" past "deviations."



MEN like Zinoviev, Kameney and Smirnov (we mention the first names that come to mind out of scores—thousands if we extend the count through the lesser-known local leaderships) were done to death through the abuses of a monstrous police system and the subversion of the processes of law.

They had been the colleagues of many of the men who are now engaged in adjusting the "line." Yet there is not one of these that can find in himself the manhood to stand up publicly and say: "I knew these men who were unjustly done to death. I knew what was being done, and I kept silent. I carry with me a dreadful share of the guilt."

The thing that Communist Party leaders all over the world should be discussing now is not the question of personal or collective leadership, but whether their own unworthiness should permit their engaging in politics at all.

To circumscribe the discussion arising from the Russian revelations within the limits of whether there should be individual or collective leadership falsifies the real issue. The first means despotism and the second oligarchy.

What is needed is neither of these, but democracy; and for real democracy a set of values is necessary in which the worth of personality is the primary consideration.

The human being, as an individual, has to appear once more.

Russian and American Churchmen

LETTER FROM USA
by A. J. Muste

NINE leading Protestant churchmen who spent two weeks in the Soviet Union conferring with Russian churchmen, returned to New York on March 25 and issued a statement which will furnish the main theme for this letter.

The delegation was headed by Eugene Carson Blake, the Stated Clerk (meaning the Executive Secretary) of the Presbyterian Church, USA, and for the present quadrennium the President of the National Council of Churches.

Other members included Franklyn Clark Fry, leading United Lutheran; President Gezork of Andover-Newton Theological Seminary; a Negro, Bishop D. Ward Nichols; a Methodist lawyer, C. C. Parlin; a YMCA expert in Russian affairs, Paul B. Anderson; the Presiding Bishop of the Protestant Episcopal Church, Henry Knox Sherrill; and two members of the secretariat of the National Council, Walter W. Van Kirk and Roswell P. Barnes, the latter a long-time member of the Fellowship of Reconciliation.

"NO COMMENT"

The delegation was in Moscow while the furore over the de-sanctification of Stalin was at its height, but they say nothing about this or its possible significance for relations between the churches of East and West.

Their statement points out that they went "for a definite church purpose," and so they "make no comments on economic and political

conditions in the Soviet Union except as they directly apply to the situation of the churches."

I am naturally hoping that the American churchmen may feel free in personal conversation or small group discussions to give some first-hand impressions of Russia, and how Russian churchmen react under the impact of the latest and extremely drastic change of line.

There are two subjects having to do with Russian church life, both of them with definitely political connotations, with which Dr. Blake and his colleagues deal in their official statement.

One has to do with the basic attitude of the church toward the state and of the state or government toward the church and religion. The other has to do with the peace activities of Russian churchmen.

I am happy to say that on both themes the churchmen make a friendly but straightforward and critical statement, which is free from the tendency to wax eloquent over the fact that big and enthusiastic congregations turned out to see the churchmen from abroad and to intimate that this shed a profound light on the Communist regime and culture, which has seemed to me to characterise the reports of some returning delegations.

THERE is a quadrille-like quality about the disarmament negotiations: one set of partners advances while the other draws back, turn and turn about.

The Russians have been insisting that the thing of supreme importance is the banning of the H-bomb, and the Western representatives have responded that it was first necessary to limit and control "conventional" weapons.

In pursuance of that view France and Britain put forward specific proposals as to the limits that should be accepted. Suddenly Russia changes its view and accepts these proposals as to limits, and immediately the Western Powers begin to hum and ha about it.

Then, in further indication of acceptance of the point of view that has so long been insisted upon by the West, Russia almost lets the H-bomb drop out of the picture except for the formal inclusion of the suggestion for an agreed ban on tests.

The leaders of the Western Powers then draw back in a flurry: there must be something sinister about this; Russia must be playing up for freedom to intensify its stockpiling of nuclear weapons, a freedom that has hitherto been insisted upon by the USA.

West's obstruction

THE Western statesmen should be under no illusion as to how the present posture in the relationship of the two sides must look to the world in general.

There will be little doubt that the nations that have not forfeited their liberty of judgment to one or the other of the power blocs will regard the West as the main obstacle to the limitation of armaments as things stand at present.

What is particularly menacing is the specific rejection by the USA of the figures proposed last year by France and Britain and accepted by Russia.

They put the outside maximum at 1,500,000 men. America now wishes that the maximum shall be put at 2,500,000.

We hope that the French and British Governments will not go back on their own figures but will register disagreement with the US proposal.

Easter Message

IT was Anatole France, we think, who recounted the story of the statesman who delivered an address dealing with a number of involved social and economic issues to a village community that consisted largely of coopers.

One of these was asked whether he understood what the distinguished visitor had been advocating. He said that he did: it was the happiness of coopers.

We find that this story irreverently comes to mind whenever the Pope—or a leading prelate of any of the other churches—makes a pronouncement on the situation in the world today and the development of nuclear weapons.

It has intruded itself in our reading of the Pope's Easter message. We

know that he would prefer that we should not all be vapourised by H-bombs, but we get no clearer guidance than this from his words.

We think it would be a good thing if the heads of the various churches would reach a decision to abstain completely from any pronouncements upon the preparations for war that

Disarmament Churchmen Freedom

are in progress everywhere until they are able to give moral guidance that can be clearly understood as to what men should do.

No guidance

WE are aware before they speak that they desire that coopers—and the rest of us—should be happy and good; but unless on this biggest moral question that confronts the world they are able to tell us in practical terms what in the light of Christian doctrine they would have us do, we think it is more becoming that they should keep quiet.

We make this comment arising out of the Pope's message rather than in relation to the heads of the churches that are limited by nationality, because we feel that we are entitled to look for something more from him than from them.

We know before they speak that neither the Archbishop of Canterbury nor the Patriarch of Moscow can give guidance as to Christian action that would be in serious opposition to the policies of their Governments.

This cannot be the explanation, however, of why the Pope should prefer to make general pronouncements having no specific significance rather than to give clear guidance.

Values in decay

WE have a great admiration for the French spirit and have always felt that the French have a peculiar genius for freedom, applied both to the conduct of life and to intellectual expression.

There has been evident among the French that mature realism which is able to perceive that freedom is not compatible with the suppression of all that one holds to be reprehensible in life and thought; that tolerance does not consist in the acceptance of conduct of which we approve, but in the acceptance that there must be habits of life and trends of thought that we hold to be undesirable.

This attitude of the French, which has been one of its special contributions to civilisation, is in decay. It is falling a victim, like other values of the West, to the power struggle.

There has recently been shown in London a film built on de Maupassant's powerful and bitter story

"Bel-Ami." It was given an "X" certificate, although we could mention many American films in which more lubricity may be found than have been shown under "A" certificates, and some even with "I" certificates.

However, in the case of "Bel-Ami" the cinema proprietors have been able to add to the film's "X" claims that it has been banned in France.

What has caused the banning in France, however, is not the sexual content of the film, but the political content. Certain vital aspects of Maupassant's story turn on financial chicanery that accompanies the processes of imperial expansion and we are shown, therefore, kind of calculations that accompany the establishment of the "French Presence" last century in Morocco and Algeria, with their painful implications as to the ends for which lives of French youth were sacrificed.

The film, therefore, must not be shown today in France, when the French Government, with its Socialist leadership, is what is elegantly called "scraping the barrel" to try to send 100,000 more young Frenchmen to Algeria.

Claude Bourdet arrested

THIS casualty in the field of arts is now followed by a depression in the field of political discussion. Claude Bourdet, the Editor of France-Observateur, one of the liveliest of the French intellectual journals has been arrested.

He has been making a number of comments in France-Observateur on the fact that the French authorities seem to be hell-bent on repeating Algeria the heart-breaking tragedy of Indo-China; saying in point of fact the kind of thing that the French Socialist Party was saying before Guy Mollet became Prime Minister.

It is apparently the whole trend of the comments of France-Observateur on the Algerian question that will be drawn upon in framing the indictment of M. Bourdet, but in particular an article in last week's issue in which he wrote:

"A hundred thousand young Frenchmen are threatened with being thrown into the 'dirty war' in Algeria, to lose their best years, perhaps be wounded, possibly killed, for a cause that few of them approve, and in a kind of compromise by which most of them are revolutionaries of all types, who ever their outlook, must do everything to prevent this sacrifice of the vital strength of our country, the conscious suicide of our political regime."

If France is not to meet catastrophe there will have to be a turning away from the policy that is being pursued in Algeria, just as there was from that which was pursued in Indo-China.

Let us hope that in Algeria the reappraisal will be made much earlier; perhaps even that the Bourdet trial will mark the turning point.

From the Editor's Notebook

WHEN Barbara Castle, MP, addressed a Portsmouth Labour Party meeting last month on Kenya, two local pacifists saw to it that the audience knew about Peace News and the paper's coverage of colonial affairs.

Inside the hall 12 copies of a back number reporting events in Kenya were distributed free, while outside Roger Rawlinson took up his stand selling the current issue.

Among the eight copies sold, one went to a group of Nigerians, another to a young sailor and two copies to a man who wanted one for himself and one to send to someone in Malta.

Kenya revenge

BARBARA CASTLE told the meeting that African Trade Union officials she met in Kenya said to her, "After you have left the authorities will take revenge on us, but we are used to it. Please carry on your good work."

On her return she heard that one of the leaders had been arrested on a false charge of receiving stolen goods and given a six months sentence.

The audience in this Naval dockyard town showed a lively interest in a subject which, Roger Rawlinson tells me, was apparently new to some of them.

Pacifist crusader

IT was good to see the Border Counties Advertiser (March 7) publishing a profile of Miss Emily Rogers, former Mayor of Oswestry, Shropshire.

"She's a convinced pacifist, a fervent opponent of capital punish-

ment, and uncompromising objector to blood sports and a feminist."

"She not only follows the dictates of her conscience but fearlessly speaks out and condemns what she believes to be wrong, and tries, by word and example to teach a more excellent way."

"This was most convincingly demonstrated in the perseverance with which she used to sell Peace News Saturday after Saturday at Oswestry Cross in the days when pacifism was virtually a lost cause."

I was glad to see that the article—given the title "Crusader"—was almost twice as long as another feature on the same page headed "There's still glamour in the RAF."

Admiral's courage

ADMIRAL STUMMEL, the German officer who has been speaking to pacifist groups and identifying himself with their works, is being charged by some sections of the German Press with receiving Russian money!

With both his voice and his pen he has been outspoken against German rearmament.

Those who know Admiral Stummel speak highly of his courage, of his social work, his deep religious convictions and of the help he gave to his fellow prisoners of war when they were starving and ill-treated in an Allied camp at Ostend.

"I remember on one occasion," a German who knows the Admiral well told me recently, "seeing him help a poor old lady dragging a heavy load of wood, and this in spite of the fact that he was wearing the uniform of a highly placed officer."

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RELIGIOUS NEWS AND VIEWS

a monthly column by

STUART MORRIS

"Mid trial and tribulation"

The Roman Catholic Archbishops and Bishops in England have named Low Sunday (April 8) as a Day of Prayer on which all Catholics are urged to ask pardon for Christ's enemies and comfort and aid for the persecuted.

This is in connection with the forthcoming visit of the Russian leaders, and while the Hierarchy disclaims any intention of questioning the motives which led to the invitation, they say that they owe it to the millions of Christians suffering persecution in Eastern Europe and the Far East to proclaim publicly that the hospitality offered by Britain to the enemies of the Church does not mean that we condone godless policies.

They add "The Pope has warned that true co-existence between militant atheists and believers is impossible" and continue (the italics are mine) "They seek to destroy the Church of God. We seek not to destroy them but to convert them to Christ. Our words are not of war but of peace. We seek to conquer not with armaments but with the sword of the Spirit which is the word of God."

Makarios

HOWEVER, the Catholic Herald sees in the exiling of Archbishop Makarios an obvious difficulty for Christians in Britain who desire that the Russian leaders should be officially informed of British feelings about the imprisonment of high Church dignitaries and the persecution of religion behind the Iron Curtain.

Admitting that the two cases are by no means parallel, the Catholic Herald adds that unfortunately Communist leaders will be able to argue that the imprisonment of Catholic prelates was also political and they will have plenty of evidence of dangerous and terrorist intent against the Catholic leaders.

The Church of England Newspaper also believes that the deportation of Archbishop Makarios, whether justified or not, will have deplorable results:

"The Head of one of the ancient churches has been removed by an alien government because he supported the union of Cyprus with Greece, and he could hardly be blamed if he failed to see eye to eye with the British view that he could not now be given what Britain had conceded he had a right to have. The banishment of church leaders gives colour to the accusation that the Church itself is oppressed."

Protestantism in Spain

ALTHOUGH it was recently announced outside Spain over the radio that the affair of the Theological Seminary in Madrid is settled, an investigation by the World Council of Churches reveals the fact that this Protestant Theological Seminary in Madrid which was closed by the police on January 23 remains shut, as also does the only boarding house in Spain for Protestant students and children.

The British Weekly stated that in regard to the issue of religious freedom the Jesuits in particular have been intransigent in their campaign for administrative regulations which would guarantee that Protestantism in Spain will die with the present generation.

New East Berlin decree

BY the latest decree of the municipal authorities religious instruction in East Berlin has been placed under Communist control through the appointment of school directors.

The Evangelical Church of Berlin-Brandenburg has protested against the new decree, as they have also done in regard to the restrictions placed on the railway missions.

Archbishop's visit to USSR

A Church of England delegation led by the Archbishop of York is visiting Russia in July to take part in a theological conference with representatives of the Russian Orthodox Church.

The purpose of their visit is apparently confined to the discussion of theology, although during the second week they have been invited by the Metropolitan Nikolai to go sightseeing.

Britain is a changing world

IN connection with these reports, a recent leading article in the Church of England Newspaper headed "The Storm Clouds Darken" provides an interesting postscript. The writer claims that Britain is clinging to the things which are perishing and that all signs indicate that neither Government nor people are capable of adapting their minds to the rapidly changing world.

"If," the writer says, "one thing is plainer than another it is that in Europe we are in the death throes of the nationalist era and that the birthpangs of a new order are not assisted by imaginative action, it will arrive with agony and bloodshed."

"The barriers between the nations of Europe must be broken down, even at great economic risk, if the values of our civilisation are to be preserved. It is not suggested that the survival of Christianity is bound up with any one civilisation. Christians must be prepared for the task of proclaiming their message in a Communist world if necessary."

Britain should join the uncommitted nations

—JENNIE LEE, M.P.

BRITAIN should withdraw from the power struggle and take her place along side the non-committed nations, declared Jennie Lee, MP, at a private members meeting at the House of Commons on March 22.

The meeting was arranged in co-operation with Fenner Brockway, MP, by the Movement for Colonial Freedom. Jennie Lee was speaking on India and Colonialism.

"We can make a union of the free peoples that will make more sense than the big powers," she said.

"We will have much more respect in the world if we take our place among the uncommitted nations. There is no future for Britain if we are going to close our eyes to what is going on in the world."

"We need to do what we believe to be right instead of what we always believe to be profitable," stated the speaker.

Jennie Lee, well-known wife of Aneurin Bevan, had just returned from a six weeks tour in India where she visited the village improvement projects and had discussions with her friend, Prime Minister, Jawaharlal Nehru.

BRITAIN LOSING PRESTIGE

She pointed to the increasing feeling in Asia that Britain is ceasing to matter in world leadership.

"The Indians and other Asians are getting churned up about this country. If she goes on the way she is now, they are not going to pay much attention to England."

"We mustn't run away from the fact that if we are going to ask why run along behind Washington, they are going to ask why we are in the racket," she declared.

"If there is anything that Asians look down

on England for, it is our association with SEATO," she said.

The world, she declared, now pays more attention to what Asia is going to do than what Britain does. India, she declared, had a much better grasp of the world's problems than had Britain.

India had become an important world centre because it had not been intimidated, but had continued to speak its mind on issue after issue. The nations of the world have to wait to hear what India has to say. She contrasted this to Britain's present position.

Jennie Lee declared that the Asian people are not going to co-operate with a Conservative Government, and "still less with a Labour movement that they think is just following Conservative policy."

Britain must stop being a stooge of the United States and assert her right to make her own independent decisions, Jennie Lee affirmed.

Such an independent policy meant basic changes in assumptions and policies. "The days of world domination by one great power have gone all together."

NEWS SUPPRESSED

"The fundamental policy assumption that the United States is making and that the Soviet Union may make is that if a nation has the dollars, it can buy the admiration and respect of the world. But," she added, "America does not have the respect of the world."

"There is the force of military power," she said, "and there is the force of ideas. We have often written off spiritual values," she declared. We needed to pay more attention to ideas and spiritual values.

The speaker was very much disturbed at the way the Press treats news about world events and the feelings of the people of Asia. "There is a conspiracy to keep the news from the people," she declared.

"When you come back to this island, you feel that here we have forgotten how to report the news at all. If you try to get a clear picture of what is happening in the world, you practically have to be a detective."

She included in her criticisms both the Daily Mail, the Daily Herald and the Manchester Guardian.

WITHOUT TYRANNY

The speaker spent a great deal of time discussing developments in India. She had been very much impressed at the improvements being made in the villages, and the efforts of the Five Year Plan, but pointed out how very much still remained to be done.

England had been able to industrialise with the help of exploitation of children and "the loot of empire," and Russia had used dictatorial methods. India hoped to solve the problem of poverty without either, but through only democratic methods.

She was highly impressed with Mr. Nehru and praised the work he was doing in the face of great odds. She said that she hoped that Nehru will hold on till there is time to develop a coherent and powerful socialist movement. She withheld judgement of the criticisms of Nehru and the Congress Party made by the Indian Socialists as she had not had an opportunity to meet them and evaluate the issues.

She reported that in the Universities, the Socialist student groups were the largest, with the Communist second and the Congress organisation third.

She met a feeling of great changes being made, and great pride in the things that are being done.

India spends as large a portion of its budget on arms as does any other nation, she said, but the difference is that India does it under protest.

Many people are going to India because of the challenging changes taking place and being attempted. People are going there and looking

KENYA GOVERNMENT REMAIN SILENT



MR. ACHIENG, former Secretary to the Kenya African Union, is seen here on his way to jail in 1953. He was later released when the Appeals Court found that there was no evidence to link him to Mau Mau.

He was picked up the next day and has been held in detention, without trial, for over two years. The Kenya Government has been trying to force a confession from him despite his acquittal.

The Kenya Government Public Relations Office in London still has received no statement from Kenya for the Press on the Achieng case, brought to light by Fenner Brockway, MP, and the Movement for Colonial Freedom, and documented in Peace News, March 9.

"EXPRESS" MAN FALLS IN WHITEWASH BUCKET

"PARENTS of youngsters sent to 'The Glasshouse' need have nothing to worry about. Those youngsters are in good hands," said Merrick Winn in the Daily Express a few weeks ago.

He offered to investigate any incident which contradicted the picture he had painted of the military and naval detention barracks and "corrective establishments."

Now this was odd, because not only had he been introduced to three conscientious objectors with first-hand experience of the "normal" treatment in these establishments, but he had also heard (through the Central Board for Conscientious Objectors) about Bryan Ames.

As reported in Peace News at Christmas, Bryan Ames spent a week in the Military Corrective Establishment at Colchester last November. There he was forcibly dressed, left almost naked in an unheated cell, punched by an NCO and repeatedly told he was going mad.

Merrick Winn asks his readers to judge whether he, Winn, was the victim of official whitewash.

Would he be satisfied with the "official whitewash" about Bryan Ames?

In reply to letters from the CBOO and from an MP who raised the matter with the War Minister at the instigation of a reader of Peace News, the War Office says:



TREACLE TOFFEE DID IT

Hats off to 13-years-old Margaret Smith of 34 Half Edge Lane, Eccles, near Manchester, who with her sister Katherine last month sent 10s. for the Peace News Fund.

Here is the letter I received from Margaret:

I am enclosing a ten shilling postal order towards the Peace News Fund.

My sister and I earned this money by making treacle-toffee and selling it at school. My sister, Katherine, is rather good at writing stories and we sold some of the magazines she made.

We shall continue to try to get money for this important cause.

Good luck to all peace workers.

Yours sincerely,

Margaret Smith.

"We shall continue to try to get money for this important cause." We ask our readers to make these words their own and, even if they do not at once get down to making treacle toffee, to send to Peace News Fund today some part of their income, earned or unearned.

Looking ahead, we have a big task to keep Peace News afloat in 1956. Can you plan some long-term money raising project on our behalf?

THE EDITOR.

Contributions since March 23: £24 0s. 4d. Total since January 1, 1956: £165 18s. 5d. Anonymous contributions gratefully acknowledged: from Herne Hill, 5s.; Pretoria S. Africa, £2; St. John's Wood, 12s. 9d.

Please make cheques, etc., payable to Peace News Ltd., and address them to Lady Clare Annesley, Joint Treasurer, Peace News, 3 Blackstock Road, London, N.4.

SUPPORTERS OF DOLCI

IGNAZIO SILONE, Alberto Moravia, Carlo Levi, and other prominent Italian writers addressed a public meeting in Rome recently, held in support of Danilo Dolci.

Former Premier and war-time resistance leader Ferruccio Parri chaired the meeting. He explained that their purpose was to tell the truth about Dolci and his work among the poor, and to combat the efforts to discredit him.

Carlo Levi declared that Dolci's crime was to have given human consciousness to a population that has been kept for centuries in a sub-human condition. This, he said, was what had disturbed the whole archaic equilibrium of Sicilian society. Many powerful forces were at work to destroy Dolci, he said.

"But the cards are now on the table: the whole of Italian culture is behind Dolci," declared the novelist.

Ignazio Silone, prominent novelist and political philosopher, explained that he and other intellectuals had been working with Dolci from the very beginning of his work of regeneration of the life of the poor of Sicily.

Dolci's work, declared Silone, was inspired by the ideals and techniques of Gandhi. It was the very novelty of these spiritual values, he said, which had provoked such blind reaction by the authorities.

He charged that the excuses devised to stop Dolci's work were both absurd and illegal.

The police, Silone said, had invented laws such as the prohibition to fast in public on the seashore or to repair a public road by voluntary labour. All the roads to the sanctuaries in Abbruzzo were built by such voluntary labour as that which had led to Dolci's arrest, he said.

Silone called the "reverse strike" a new technique in the long story of trade unionism.

to India, she said, much as they once did to England when the Labour Party came into office after the war.

"We don't stand by the hope that we solve our problems by gentle means as we once did," she commented.

She reported that Gandhi's influence is still powerfully felt in India. "I never really appreciated Gandhi, though I thought I did, until I went to India."

"A great deal of his spirit still lives," she said. Vinoba Bhave's land gift movement was having an important effect.

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April 20th. 6 p.m. to 10 p.m.
April 21st. 10 a.m. to 6 p.m.

HOLBORN HALL
Grays Inn Rd., W.C.1
BRITISH PEACE COMMITTEE

PUBLIC MEETING

CYPRUS

MICHAEL FOOT
BOB EDWARDS, MP

Chairman: E. P. BELL, Chairman of the London Co-operative Society Political Committee.

THURSDAY, APRIL 12th, 1956 at 7.30 p.m.
HOLBORN HALL, GRAYS INN RD., W.C.1.

Tickets 6d. for reserved seats from LCS Political Committee.
348, Grays Inn Road, W.C.1. Unreserved seats free.

The other time

By PETER APPLETON

He killed a man
In a drunken brawl;
They tried him, hanged
That was all. [him.]

But he left his wife
Nearly penniless.
She was raven-haired,
She was glamorous,

She had swooned
in court.
She had caused a stir.
And the editor of
The Sunday Blade,

Aware of his readers' Appetite
And judging she should
Be worth a bit,

Hurried a snooper
Round to her house
With an offer she
thought
Quite fabulous,

If she'd lend her picture,
Lend her name
To a story about
Her life with Him.

They'd write it up
From what she said.
Did she understand?
She understood.

'I never had much,
I've still less now,
I need the money.
The answer's No.'

As he rose to go
He noticed a medal,
Mounted and framed,
Above the mantel.

And asked her about it.
Where was it won?
When did he get it?
What had he done?

'Oh, that,' she said.
'They pinned that on
The other time
He killed a man.'

(Reprinted from The Listener)

BOBB HAMILTON Peace News Race Relations correspondent in the USA comments on the Sunday Times' exclusive interview on March 4 with a famous US novelist.

WILLIAM FAULKNER Torn between clan and morality

THERE'S an old saying amongst my people that, "Blood is thicker than water." This is, "my country right or wrong," brought down to the level of family and race. As is often the case with the American Negro, this displays his almost uncanny ability to couch his keen insights on the white man's world in subtle, often poetic, terms.

The common so-called non-intellectual Negro is honest enough to know and admit that the above maxim applies to himself also. This saying causes no small amount of dismay to his "liberal" white benefactors.

What the Negro is saying through his bland and almost comi-tragic mien, is that amongst the majority of enlightened whites, no matter how rhetorical and loving they wax in their pamphlets and on the platform; when the real crisis comes, when the choice is between their ideal and their race, 99 out of 100 will choose the latter.

They further add that most of them don't even have to be pushed to a crisis.

This long way around leads me at last to William Faulkner of Mississippi.

90 year patience

The recent hue and cry of "moderation" (after 90 years) and "patience" shows how candid the above insight really is; for, if for nothing else, the American Negro deserves praise for his patient and self-effacing manner during the last century of humiliation, exploitation, and even rape and murder.

As all of my English readers know by now, Mr. Faulkner had, quite recently, a very frank and revealing interview with a London Sunday Times reporter.

In America Mr. Faulkner has the reputation of being one of the more outspoken Southern critics of Jim Crow. He is one of the few Southern gentlemen who can mention intermarriage without gagging.

But Mr. Faulkner's blood, too, is thicker than water and his recent interview has embarrassed almost everyone on the side of the Negro except the Negro himself.

Mr. Faulkner protests that he is still on the side of the Negro (why, he has them working on his plantation) but that if there's another civil war, he will fight on the side of Mississippi.

Now there is no Mau Mau here and no coloured group here has even hinted at violent revolution during the present crisis. Roy Wilkins, National Association for the Advancement of Coloured Peoples head, has even disavowed, and rightly so, the use of federal troops to enforce the Supreme Court rulings. Faulkner is preaching to people who are already what he wants them to be.

School cases have been in the courts' dockets for the past 18 years. The court ruled against

Jim Crow interstate travel just after World War II; there has been no wholesale flood of Negroes demanding their legal rights in this area. In fact Negroes have been so negligent that I fear the cases are going to have to be refought in the courts.

the man divided

But white Southerners have threatened, and made good their threats of violence as Autherine Lucy can testify. Faulkner knows this and says as much: "If the NAACP and the liberal opposition push this thing, the South will go to its guns."

"The NAACP has done a very fine job. Now they should stop. They have got us off balance," he says. And then he tells us to forget the Lucy case and go on to other Dixie universities until the whites are so harassed and worried that they will have to do something about it.

Mr. Faulkner is a classic example of one torn between clan and morality. He categorically states that the South is wrong and in the next breath says he'll fight for the South and shoot Negroes in the streets if war comes as his Southern brethren say they intend it shall.

How can the Negro both meet this criterion of patience and at the same time do his bidding to harass and embarrass? Faulkner is trying desperately to serve two masters at once.

How familiar is this dilemma to us who have seen the genuine anguish of our Christian brethren who want to be loyal both to Christ and to the war State? They cannot both be served at the same time.

Mr. Faulkner is a great novelist, not because he won the Nobel prize, but because he is able to touch and portray the universal drama that takes place in the hearts of men. Faulkner himself does not know how good a novelist he is.

which loyalty?

His recent novel, A FABLE, could well have been an autobiography of what he was at that time yet to become. In the novel a general sends his illegitimate son to the firing squad, because the son forsook the clan—his army—and embraced humanity.

His son had convinced his fellow soldiers that they were betraying a broader loyalty by

IN EREWON TODAY: XI

By Dick Darlington

DEAR DICK:

I am sorry I did not make myself clear in my last letter. You seemed shocked. You ask why it was necessary to kill a good man who taught and wanted to put into practice "Love of enemies."

Then you wondered why it was more dangerous to make gifts to the chosen enemy than to send food and help to those in want.

Well, you are a child if you do not understand that. Giving to the poor and needy eases the consciences of our workers, and makes them feel good.

We can support the "War on Want," and shout for it with the next. BUT, when it comes to giving even token gifts to our chosen enemies, that is a different kettle of fish.

The root of the matter is psychological. You cannot have war, or fear of war which is all we want, unless you have enemies. And you cannot have enemies unless men's minds are inflamed with hatred.

Hatred of disease and want won't work for what we need. The maintenance of armed forces is ultimately achieved by building up in men's minds a hatred of other men.

This has to be maintained day and night: for ordinary people are prone to be neighbourly, and with little encouragement will stop hating each other.

That was why we had to get rid of that fellow who taught that love of enemies should be put into practice.

And, if we catch any of his followers doing more than repeating his words in their little private meetings, they get similar treatment.

Let people start thinking of the chosen enemy in a kindly sort of way, and they will cease to want to fight; armies will become unnecessary; and our power over our workers will evaporate overnight.

That we cannot and will not allow.

Sincerely,
YDORON

continuing to slaughter Germans. He had committed the treason of applying a human ethic to an entity (the State army) that was not only inhuman, but that refused to recognise the human integrity of its own components.

Throughout the novel, Faulkner lets us know that the corporal is right and that the general in his quiet moments, knows it.

As an artist myself there is one thing I can say with surety about a work of art: that it is only genuine if the creator has put himself in the heart of his piece of work.

There is more of Faulkner the man, his essence, in the novel than he himself wants to admit. Faulkner is both the corporal and the general and he, at least, should be given a few quiet moments to decide who is the greater.

BY NATHAN CHOFSEHI

TOWARD ISRAELI-ARAB PEACE: II

Reconciliation by Jew and Arab

Mr. Chofsehi's analysis of the solution of the Israeli-Arab dispute is being published in three instalments. This is the second, discussing the efforts at reconciliation.

The first section presented some relevant historical background of the dispute. The third will present a programme offered as a minimum basis for establishing peace in Palestine and the Near East.

Nathan Chofsehi is the Chairman of the Israeli Section of the War Resister's International.

THERE were a few sharp-eyed and clear-headed people among the Jews who fifty years ago had warned the pioneers of the return to Zion of the danger lying in disregarding the existence of a brother-people, settled in our common country, and, though still slumbering as far as its public and national life was concerned, bound to awake one day and to claim by force its rightful place in the country.

The well-known Hebrew linguist and educator, Yitzhak Epstein, the brilliant Hebrew author, Rabbi Benyamin and the noble minded coloniser and humanist, Chajim Calvarisky, then maintained that we must act in respect to our Arab neighbours according to the exalted rule of Hillel the Elder (one of the Sages of the Talmud, who lived from 75 BC to 5 AD): "Do unto others what you would not have them do unto you."

JEWISH CONCILIATION

In this mainly waste land sufficient room would be available for both peoples, making it

easier for us to behave in an exemplary fashion at this fateful encounter of the two Semitic peoples that share the same homeland.

In the ensuing years the organisation "Brith Shalom" (Covenant of Peace) was founded by Dr. A. Rupp, one of the leaders of the Zionist colonisation movement, with the assistance of some important members of the Hebrew University in Jerusalem, Professor M. Buber being first and foremost among them.

Afterwards this organisation was succeeded by "Ihud" (Union), led by the Chancellor of the Hebrew University, the late Dr. Y. L. Magnes, with the assistance of outstanding Jewish thinkers and men of practice.

Their object was Jewish-Arab co-operation and mutual approachment on a basis of the principle of a bi-national Palestine, approximately like Switzerland.

The conscientious objectors in Palestine supported this action for peace with all their strength, and they are continuing to do so at the present day.

ARAB CONCILIATION

This action has encountered positive response with part of the Arab intellectuals, and more than once earnest suggestions for a Jewish-Arab agreement have been made by Arab leaders.

But to the disaster of both peoples the nationalistic and chauvinistic elements in both the Jewish and the Arab communities grew stronger and thwarted all attempts and good prospects for an agreement and peace.

The Jewish leaders, who despaired of obtaining Arab consent to a sovereign Jewish State in Palestine directed their efforts towards co-operation with the British mandatory power

(which disappointed them bitterly), disregarding the existence of the Arab people in Palestine.

"TRAITORS"

The Arab nationalists, on the other hand, declared a holy war on the whole Jewish enterprise without any difference or compromise, and by means of bloody troubles, inspired by the Ex-Mufti of Jerusalem, they hoped to exterminate the Jewish population completely!

(This situation was shamefully exploited for its own interests by the British mandatory power.)

FILM NEWS

WITH a grant of \$5,000 from Unesco, and the support of the Belgian Government, an international centre for children's films is to be opened shortly in Brussels.

It is planned that the centre's activities will include the compiling and publishing of catalogues of films, and the results of research on the influence of films and on children's tastes.

It is also hoped that the centre takes an active part in promoting national children's film centres and assists in preparing different language versions of children's films likely to encourage understanding between the youth of different countries.

A film, portraying the beliefs and customs of followers of 11 major religions, and aimed at creating better understanding among peoples of different cults and faiths, has been made by Lew Ayres, American World War II CO and film star. Ayres has also written a book on the same subject which is being published by Doubleday and Co. (575 Madison Ave., New York 22, N.Y.).

Ladies only

NINETY-YEAR-OLD Peace News reader, Mrs. Lizzie Lyon, of Northern Ireland, ex-suffragette, is still campaigning, and distributes three PEACE NEWS each week. Is Mrs. Lyon our oldest distributor?

If the women of the peace movement today could bring to the struggle against war all the devotion and determination Mrs. Lyon and her generation threw into the suffragette movement, they would, once again, put the male to shame—and war to flight.

The seekers after peace in the Jewish and Arab communities were declared to be traitors of their peoples by the chauvinists, who now set the fashion.

In the Arab community even acts of bloodshed were carried out against people devoted to the cause of a Jewish-Arab peace or suspected of inclinations in this direction.

Then it was that the Mufti's cousin was assassinated from an ambush. He was a young intellectual who had placed himself at the head of an Arabic movement parallel to the Jewish "Ihud" organisation.

WAR'S EVE

It is important at this point to draw attention to the fact that reciprocal ties and good relations prevailed all the time between the Jewish and Arab broad masses in the field of commerce, the crafts and labour.

These ties, severed when troubles broke out, were re-established afterwards, in spite of all chauvinistic nationalistic propaganda on both sides.

When the sovereign State of Israel was founded in part of Palestine in accordance with the resolution of the United Nations, seven Arab States started war against the young State with the aim of exterminating it completely.

When this attempt was frustrated because of the Israeli victory we found ourselves in a state of tension and an atmosphere of war's eve, which threatens the peace locally, in the whole Middle East, and for all humanity.

Unfortunately for this country it has been chosen by violent people in East and West to be their wrestling and struggling ground.

This circumstance makes the efforts for peace between the people of this country much more difficult.

Keep some extra Peace News handy and pass them on!

We are here to help you and will gladly deal with your enquiries and orders.

Last week's sales: Home Edition, 9,500; Air Express, 950.

NORTH WALES. Vegetarian Guest House, near mountains and sea. Lovely woodland garden, brochure from Jeannie and George Lake. "Play-Good." Penmaen Park, Llanfairfechan. Tel. 161. V.C.A. Member.

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Tuesday, April 17th at 8 p.m.

Donald Soper Sybil Morrison
Sir Richard Acland

CAN IT BE PEACE?

Questions asked
Admission Free April 9-15
Collection
"CHILDREN OF HIROSHIMA"
(Cert X)
Showing all round the district—see Diary, page 5, for details.

I RENOUNCE WAR AND I WILL NEVER SUPPORT OR SANCTION ANOTHER

This pledge, signed by each member, is the basis of the Peace Pledge Union.
Send YOUR pledge to
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A CALL TO YOU
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Rev. A. L. Rame
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Jack Richards (Ch
Reconciliation

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Send your name
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ET

DIARY

Friday, A
HULL: 8 p.m.; 6, Bo
Audience for the AGM in
LANCASTER: 7.30 p.
Go. Mrg. PPU.

LONDON, W.C.1:
International Centre, 32
Cultural Basis of a Peace
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Saturday,
GLASGOW: 3 p.m.;
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Sunday, A
LONDON, W.11: 5
Vales. International Tea

Monday,
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Cern. X films.

Tuesday, 4
LONDON, S.W.11:
Church Hall, St. John's
Hiroshima" and "J
Cern. X films.

Wednesday, 5
LONDON, S.W.11: 8
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SOUTHEAST: 7.30 p.
Frederick Forder. PPU

Every
SATURDAYS A
LONDON: Weekend
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HYDE PARK: 3
Action Group. Every Su

TUESDAY
MANCHESTER: 1-2
the Christian pacifist
Methodist ministers and

THURSDAY
LEYTONSTONE: 8 p.m.
Rush Road. E.10 and
of St. George's the Mar
hour-hour Service of l
Peace. Conducted by
different denominations.

LONDON, W.C.1:
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Action Group.

Letters to the Editor

Stalin

I SHOULD have thought there was no urgent need for Peace News to join in the general execration of Stalin which, whatever we may think about it, has at least enabled Communists and anti-Communists to agree about something.

When, however, Peace News describes Stalin, without qualification, as "this evil man" we may wonder what has happened to its Christianity and its pacifism.

No man can be justly judged by his actions alone, but only in relation to his antecedents, his times and circumstances and, above all, his own standards of right and wrong.

Stalin spent the earlier part of his life amid violence and bloodshed. War, cold or hot, was the environment from which he was never allowed to escape. He was surrounded and threatened by enemies, open or secret, real or imaginary, until the day of his death. Under such conditions which of us would remain tolerant and humane?

Stalin did not have the advantage of reading Peace News (more's the pity). He could see nothing wrong about killing people for what he regarded as desirable ends. In this he could claim the moral support of President Eisenhower, Sir Anthony Eden, the Archbishop of Canterbury and, indeed, of everybody who is anybody.

Stalin is said to have been responsible for the death of a very large number of innocent people. So was President Truman at Hiroshima; so was the British Government when, in the last war, it destroyed the lives of hundreds of thousands of innocent civilians by "saturation bombing." It is still at it on a smaller scale in Cyprus and Kenya.

Shall we never take to heart the proverb about people who live in glass houses? Can Christian people never be persuaded to read and understand the parable about the man with a beam in his eye officially offering to remove the mote from his brother's eye?

When the worst that can be said about Stalin has been said, I think it is true to say that if our Western rulers had believed in and acted upon the Christian principles they profess as sincerely and fearlessly as Joseph Stalin believed in and acted upon his principles, the establishment of the new order in the USSR would have been achieved with far less ruthlessness and violence.

Finally, if, as we are told, Stalin was an absolute dictator, against his cruelties and crimes must be set the social, educational and cultural progress of the Soviet Union which is now recognised as one of the most stupendous achievements in the history of mankind.

(Rev.) KENNETH RAWLINGS.
St. Michael's Rectory,
Lewes.

Israel

YOU advise Arabs and Jews to forget bygones and to make a new start. Afterwards bygones appeared in your paper in the form of accusations against the bad Jews—Zionists. May I be permitted to answer some of them?

"The Arabs fled from fear." High ranking British officer, Haifa, reporting to Police Head-

quarters, Jerusalem, on August 26, 1948: "Every effort is being made by the Jews to persuade the Arab population to stay . . . and to be assured that their lives and interests will be safe." Two days later: "The Jews are still making every effort to persuade the Arab population to remain . . ." (See photostatic copies in "The Army of Israel," by M. Pearlman, New York, 1950).

The Economist (London) February 10, 1948: "During subsequent days the Jewish authorities who are now in complete control of Haifa, urged the Arabs to remain in Haifa and guaranteed them protection and security." Further: " . . . There is but little doubt that the most potent of these factors (influencing the decision to seek safety in flight) were the announcements made over the air by the Arab Higher executive, urging all Arabs in Haifa to quit." Hashim-as-Saba reports in his book DHUKRIYAT SUHUF MUHTAHAD, published in the Old City of Jerusalem, that the Arabs of Jaffa asked arms from the Syrian Minister of Defence. He declined, strongly advising them to leave the town, which would be soon liberated by the Arab armies.

No class of landless Arabs has been created since the establishment of Israel. On the contrary the number of landless fellahs, who never possessed land, is steadily dwindling, as they are given land or enabled to lease land from the Government. All Arab land cultivated in 1948 is being cultivated, whilst the irrigated part of it has increased about six-fold.

"The Histadrut (Trade Union) does not accept Arab workers as members." In fact the Histadrut had at the end of 1955 about 6,000 Arab breadwinners as members. Counting their dependents, the number amounts to 17,600 insured with the Sick-Fund of the Histadrut. The Histadrut helped with the founding of 79 Arab co-operatives. Many kinds of other help are extended such as the foundation of the Arab Workers' and Peasants' Fund for communal development.

At the end of 1955 over 90 per cent of the Arabs in Israel were Israeli nationals.

"A million refugees." Dr. Y. Kanev, Director "Social Research Institute," writes that the Arab population of Israel amounted in 1947 to 747,300 persons. 160,000 remained, therefore, only 587,300 could have emigrated. Some 117,000 of the refugees were absorbed in the economy of the Arab countries, i.e. some 470,000 could be considered as refugees proper. On the other side Israel has received till the end of 1955 some 350,000 Jewish refugees from Arab countries, more came later and will come in the future. Dr. Kanev draws the conclusion that what really happened was an exchange of population.

M. SEIDMANN.

Tel Aviv, Israel.

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MINNIE PALLISTER

Around and about by

Popular broadcaster on the BBC's "Woman's Hour" programme and a member of the Peace Pledge Union Executive Committee.

WHAT is the good life? We ask that more and more as we witness a crazy world of speed and feverish toing and froing? Every now and then, our hearts are lifted by meeting people who have preserved a sense of values.

First, however, I would like to throw a bouquet at a fellow traveller (in the train, no political implications).

He was quite young, and with him was a man who was very, very deaf. The young man would have been justified in retiring behind a newspaper, perhaps occasionally shouting a remark to his friend. But during the whole of the journey, he kept up a conversation.

He always had to half rise from his seat, to shout into the deaf man's ear; always had to repeat what he said twice, sometimes three times, but with the utmost good humour he kept it up, with no sign of the impatience which far too many people show to the unfortunate deaf.

I thought it a lovely example of true courtesy, and kindness of heart.

I found myself in a little bungalow near Southampton, for an evening, where a man and his wife lived in a quiet way.

He was a wood maniac, not only did he get his living by working in wood, but he spent all his spare time creating things out of wood. He was no gardener, his idea of a garden was one with a big workshop in it, he liked his wood matured, not growing. Every year he takes his wife for a coach tour, a fairly expensive business. But, as he explained, "I don't smoke or drink."

He had only his hobby of working in wood, making things for his home, his daughter's home and his little grandchildren. His wife found her happiness in making a home, in her Women's Institute, in cooking and

gardening. They both took immense pride in their tours, the places they had seen in their own country.

I felt that these two people knew how to live, they had decided what was worth while, and let things they thought not worth while go.

On the morning following an evening meeting in Staffordshire I was driven to Crewe. I found that my school-teacher host, who was driving, was a CO and he told me a wonderful story of what a school with the right atmosphere can do. When a cadet corps was formed, some of the sixth form boys formed themselves into an anti-cadet corps.

When the Head asked, "it's all very well to be against something, but what are you for," they formed into a social service group, and six of them went to one of the depressed areas in South Wales to help.

My host who does modern languages and careers, is also a playwright, puts on the most ambitious school plays, as well as running Drama Groups outside. After he had delivered me safely at Crewe, he had in addition to his routine work, two big rehearsals.

His wife, too, found her joy in making a home, in gardening, and it was she who had been responsible for arranging the Group of Institutes which had been so successful. There was a dog with five puppies, there were chickens, and cats, there was a greenhouse, with carnations and seedlings—I was green with envy of that.

It was a home of happy things, of love and generosity, flowers, books, animals, plays, two charming daughters—one studying social science with a view to service in the future—headed by two people who also had made up their minds about life, what was worth doing, what things in life are of real value.

We are often asked for our alternative to war, with its opportunities for strenuous service and organising feats, for devotion and sacrifice. I can only repeat what I have said many times before, I visualise the good life as one packed with work worth doing.

I had been more than usually depressed by the case of the young wife and mother who had committed suicide because she had no prospect of a home, and by the news of the drive to use our educational system to turn out brilliant technicians, presumably so that they could create more and more things, at best to go further and faster, at worst to slay more and more people, instead of turning out men and women who would create life and that more abundantly.

I had been appalled when I found I had that thirty mile dash to Crewe, but if I hadn't, I might never have known about this friend, that he was a CO, and that in his quiet scholar's way, he was busy helping to bring the world back to a sense of values.

What I might have missed!

CALL TO YOU SWINDON

on April 14th

3 p.m., POSTER PARADE

Assembly Methodist Church, Bath Road

4 p.m., OPEN AIR MEETING

Canal Site, Regent Street

Stuart Morris, Peace Pledge Union

Jan Dixon, Pacific Youth Action Group

Charlie Gough (Chairman), Fellowship of Reconciliation

5.30 p.m., BUFFET TEA AND EXHIBITION

Central Hall, Clarence Street

6.30 p.m., ANY QUESTIONS

Stuart Morris, Peace Pledge Union

Christopher Farley, Pacific Youth Action Group

Minnie Pallister, of BBC Woman's Hour

Rev. A. L. Rameil, Anglican Pacifist Fellowship

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As this is a free service, we reserve the right to select for publication notices sent in. We nevertheless desire to make it as complete a service as we reasonably can, and therefore urge organisers of events to:

1. Send notices to arrive not later than Monday morning.
2. Include: Date, TOWN, Time, Place (hall, street); nature of event; speakers, organisers (and secretary's address).

Friday, April 6
HULL: 8 p.m.; 6, Bond St. Discussing the agenda for the AGM in London. PPU.
LANCASTER: 7.30 p.m.; Friends Mtg. Ho. Gr. Mtg. PPU.

LONDON, W.C.1: 7.30 p.m.; Friends International Centre, 32 Tavistock Sq. "The Campaign Basis of a Peaceful Society." Wilfred Wellock. Peace News Winter Lecture Series.

Saturday, April 7
GLASGOW: 3 p.m.; Community Ho., 214 Clyde St. Scottish Area PPU Mtg. All members invited. Speaker, Frederick Forder, Field Worker. PPU.

Sunday, April 8
LONDON, W.11: 5 p.m.; 19 Pembridge Villas, International Tea. All welcome. IVSP.

Monday, April 9
LONDON, S.W.11: 8 p.m.; St. Barnabas' Church Hall, Lavender Gdns. "Children of Hiroshima" and "Japanese Fishermen." Cert. X films.

Tuesday, April 10
LONDON, S.W.11: 8 p.m.; St. Paul's Church Hall, St. John's Hill. "Children of Hiroshima" and "Japanese Fishermen." Cert. X films.

Wednesday, April 11
LONDON, S.W.11: 8 p.m.; East Hill Baptist Church Hall, "Children of Hiroshima" and "Japanese Fishermen." Cert. X films.

SOUTHEAST: 7.30 p.m.; 67 Hollam Rd. Frederick Forder. PPU and others interested.

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SATURDAYS AND SUNDAYS
LONDON: Weekend Workcamps, cleaning and redecorating the homes of old-age pensioners. IVSP, 19 Pembridge Villas, W.11.

SUNDAYS
HYDE PARK: 3 p.m.; Pacific Youth Action Group. Every Sunday. PYAG.

TUESDAYS
MANCHESTER: 1-2 p.m.; Deansgate Blitz. Christian pacifist open-air mtg. Local pacifists ministers and others. MPF.

THURSDAYS
LEYTONSTONE: 8 p.m.; Friends Mtg. Ho., 100, E.10 and E.11 Group PPU.

LONDON, W.C.1: 1.15-1.45 p.m.; Church of St. George the Martyr, Queen St. Weekly Peace Service of Intercession for World Peace. Conducted by Clergy and laymen of different denominations.

LONDON, W.C.1: 7.30 p.m.; Dick Sheppard House, 6 Endsleigh St. Pacific Youth Action Group.

Thursday, April 12

LONDON, S.W.11: 8 p.m.; St. Mary-le-Park Church Hall, Parkgate Rd. "Children of Hiroshima" and "Japanese Fishermen." Cert. X films.

Friday, April 13

LONDON, S.W.19: 8 p.m.; St. Andrew's Church Hall, Waynflete St., Earlsfield. "Children of Hiroshima" and "Japanese Fishermen." Cert. X films.

Saturday, April 14

LONDON, W.C.1: 3.15 p.m.; Dick Sheppard Ho., 6 Endsleigh St. Meeting for business and discussion. "A CO in World War I." Rowland Philcox. PPU Religious Commission.

Sunday, April 15

LONDON, S.W.11: 8 p.m.; Battersea Baptist Tabernacle, Battersea Pk. Rd. "Children of Hiroshima" and "Japanese Fishermen." Cert. X films.

LONDON, W.1: 3.30 p.m.; King's Weigh Ho. Church, Binney St. (nr. Bond St. Stn.). Pacifist Universalist Service. Discourse, Rev. G. P. J. Paret King. "The Earth shall rise on New Foundations." PPU Religion Commission.

LONDON, W.C.1: 11 a.m.; Friends International Centre, 32 Tavistock Square (off Woburn Square). The Third Annual Mtg. 11-1 p.m. Business Mtg. 2.15-4.30 p.m. Open Session (General) Discussion. "Is there any future for the L.P.F. in the Labour Party?" (opened by Victor Yates, MP) and "Socialism and the Colonies" (opened by Fenner Brockway, MP). 5.15-7 p.m. Resolutions. Labour Peace Fellowship.

Monday, April 16

BARNSTAPLE: 7.30 p.m.; Friends Mtg. Ho. Bear St., "Pacifism and Methodism." Frank Moxham. Barnstaple and District Pacifist Gp.

Tuesday, April 17

LONDON, S.W.11: 8 p.m.; Battersea Town Hall (Grand Hall). "Can it be Peace?" Dr. Donald Soper, Sybil Morrison, Sir Richard Acland. Admission free. Collection. Questions welcomed.

Friday, April 20

LANCASTER: 7.30 p.m.; Friends Mtg. Ho. Gr. Mtg. PPU.

Monday, April 23

CARDIFF: 7.30 p.m.; Friends Ho., 43 Charles St. Film show, "World without end." Cardiff Pacifist Gp. and War on Want.

Wednesday, May 2

EPSOM: 7.30 p.m.; Methodist Church Hall, Ashley Rd. Peace Bookstall. Sale of goods. "Aims and work of International Voluntary Service for Peace." speaker, Roger Hadley. Photographic exhibition, "Work done in various countries." Epsom and District Peace Fellowship, 55 Culverhay, Ashted, Surrey.

OUR 3-DAY FAST

water diet. We even got amusement from it. "Would you care for some water... boiled, fried, roast, baked or braised?"

As the hours of fasting wore on so the fasters' belts tightened. Only one of us felt any appreciable weakness, the rest became steadily accustomed to the foodless existence.

Time was passed by reading books, often on racial topics. There were several discussions on fasting, prefaced by readings from Gandhi's works and, of course, the question of future activity was also debated. Chess became a popular pastime and the more energetic used up their surplus vigour at some indoor sport.

At 10 a.m., Saturday, March 31, the 72 hour fast came to an end over a light but greatly appreciated breakfast, provided at the Hall.

Reporters from two newspapers took notes concerning the fast. Several photographs of the fasters were taken; one under a large painting of Gandhi and another during breakfast, when, no doubt, the smiles were broader. One Press agency took a deal of interest, phoning us daily during the fast.

The greatest credit of all should go to the three fasters who, unable to join the Kingsley Hall group, carried on at their respective jobs. One, Irene Baker, who teaches singing, managed a visit to us at the hall, while another,

Mavis James, continued her work at Peace News Office. David Hoggett continued his work at Colchester.

Although we are all back now on a more substantial diet, the fast, publicity or no, has meant something to us as a group and we hope, too, to the Montgomery Negroes.

PYAG is now more determined than ever to continue with both study and experimental application of non-violent resistance.

Who can doubt the need for this work when a glance at society reveals it toppling on an insecure foundation of coercion and fear? Need for a change is widely acknowledged. Yet changes take place daily. Slavery is abolished only to rise again under a different name, a better disguise. Methods of killing reach new levels of efficiency.

This is why Gandhi sought, as did others before him, as do the Montgomery Negroes now, for the only change worth having—a change of heart. This is the need of society and the aim of non-violent resistance.

PYAG's efforts seem small but its back is bent to the task.

BASIL DELAINE

FROM PAGE ONE

in culture, a spokesman "unofficially" told a Northern Rhodesian newspaper:

"... It was felt... that an African in a play shown to audiences (European) from mining towns would not go down well, and the risk of laughter or derisive remarks would cause embarrassment to the African actor, and should not be taken..."

If that supposition bears any accuracy a more damning indictment against Copperbelt miners would be difficult to imagine.

The most naive, significant and eminently dangerous part of this depressing statement shows the spokesman, and perhaps the Association, to be as shallow as a sea-shell:

"... The advice against his casting seemed the easiest way out of the dilemma."

Reaction to this unpleasant episode has been sharp. Even not-so-liberal Europeans have condemned the Association.

In a hard-hitting editorial under the heading "They Call It Art," the Central African Post comments:

"There is one way in which decent people of this country can show their disgust at this action: the members of the other companies... can forthwith withdraw from the Drama Festival... (or) the public can show their disgust by refusing to support this colour-bar festival."

"... WITH SOUL SO DEAD"

Of course there is a case against sending the young to the wars... But the young have accepted the duty as a challenge to their manhood and their patriotism. —Daily Telegraph, March, 29, 1956.

Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land!

—Walter Scott, "Lay of the Last Minstrel."

PATRIOTISM, which is usually defined as "love of country," is a much abused, and much mis-used, word. To love one's own country is natural and normal, but patriotism demands not so much love as an unquestioning loyalty to the policies and dictates of Governments.

When I cross the border into Scotland, as I did last Thursday night, I am seized with a sense of excitement, which is purely emotional and quite unreasoning; yet, I believe that I love it as I do because the roots of my forebears are in the Scottish soil.

I have much the same emotion when I return to London, where I was born, after even a short absence; it is to me the one city in which to live; I love it not only for much that is beautiful, but for much that, even though ugly, is so familiar that it is part of myself.

It is not the white cliffs of Dover that make my heart beat faster on returning from abroad, but the sight of the Thames, The Houses of Parliament, the view from the Chelsea Reach, or perhaps the almond blossom flowering in a Bloomsbury square.

It is not Edinburgh Castle with all its historic grandeur that clutches at my heart as I come once again to Scotland, but the brown waters of the little burns running from the high purple hills which shoulder each other to Scotland's special sky.

These are the signs and the feelings of love, and there is nothing shameful in such love; what is shameful is that the pure feelings of love for one's own country should be exploited for violent ends in the name of patriotism.

To say that young conscripts, who in fact have no choice in the matter, accept exportation to fight in Cyprus as a challenge to their patriotism and their manhood, is sheer sentimental piffle.

The National Serviceman, under which splendidly polite name the conscript is camouflaged, registers at the age of 17-plus; it is highly doubtful that he does so with any sense either of duty or of patriotism. It is something he accepts, very often grumblingly, because he has been conditioned to it ever since he grew out of childhood into boyhood.

It is to be hoped that boys can find their manhood without learning to kill the young men of another country, and that they can love their own country without destroying the countries where other people have the same sense of love and devotion.

There are, undoubtedly, very few boys of their own country; very few who have at some time felt the truth of Scott's hackneyed, yet immortal words.

But the conscripts in Cyprus can scarcely have much opportunity for pride in their country; it cannot be amusing, let alone inspiring, to be stoned as a tyrant and oppressor, a role usually assigned to other nations, not Britain.

Love of country, unlike patriotism, with "my country right or wrong" attitude, recognises the faults and failings of the beloved; deeply desires that the loved should look well in the eyes of the world, and command the respect of all.

But great armaments, violence and oppression command fear not respect, and lead to anger and retaliation. When Britain gives great moral lead that it well could by discarding the means of war and violence, then only young men but all British born people would be proud to cry: "this is my own, my native land."

When that day comes boys will not need to go to war to find their manhood, patriotism will regain its real meaning.

Bring your friends to hear

WILFRED WELLOCK

The Cultural Basis of a Peaceful Society

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MUSTE

FROM PAGE TWO

The delegation surmises that such education "biased toward atheistic assumptions constitute perhaps a greater danger to the church" than political control or open persecution.

Finally, a word about the participation of Russian churchmen in the World Peace Council and similar peace activities.

I think that it may turn out that important gains in the effort to achieve peace may come from the fact that the American churchmen "talked turkey" with their Russian brethren on this point. They pointed out that the World Peace Council always follows the Soviet foreign policy line, that churchmen and others from the West attending the great peace assemblies are not representative people and so on.

They emphasised that there must be some other basis than the past positions of Russian churchmen "if we are to work together for peace."

This insistence on a more genuine and realistic basis than that represented in the past by the World Peace Council has been a constant theme of the Fellowship of Reconciliation and some other pacifist groups.

It is possible that the current upheaval in the Soviet Communist Party opens the way for making a beginning with a realistic approach. If so, the attitude of these leading American churchmen will have made a contribution to a fresh and sober study of the way to peace.

It is fortunate that the National Council of Churches is itself free to chart an independent course than it was a few years ago when its foreign policy pronouncements were so largely dominated by John Foster Dulles. But the warning that the National Council of Churches tends to go along with the US government in important areas—as it charges the Soviet churchmen with doing in relation to their government—is still in order.

PEACE PLEDGE UNION THE ANNUAL GENERAL MEETING

will be held at

MARY WARD HALL,
Tavistock Place, London, W.C.1

on **April 21 and 22, 1956**

Every Group is entitled to send a delegate, and individual Members will be very welcome. Admission by ticket only, which will be sent with a copy of the full Agenda on receipt of 1s. by the General Secretary, Dick Sheppard House, Endsleigh Street, London, W.C.1.

PUBLIC LECTURE

by **Dr. Bertrand P. Allinson M.R.C.S., L.R.C.P.**
FOOD, SOIL and HEALTH

Kent Room,
CAXTON HALL
(Nr. St. James's Park Underground Station)
Saturday, April 14 at 5.30 p.m.

Collection **ADMISSION FREE**

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RING UP THE CURTAIN!

By Stuart Morris

SCENE I: The date: October 17, 1934. The time: 8 a.m. The place: Walton-on-Thames. GENERAL CROZIER and his wife are waiting anxiously for the postman, because on the previous day many newspapers had printed the letter from Dick Sheppard asking all men who agreed with him that the time had come to renounce war, to send on a postcard their personal pledge to do so.

Rat-tat-tat, and a dash to the door—but only five ordinary letters appeared on the mat.

General Crozier looked at his wife and said "How can we break the news to Dick (who was away suffering from a serious bout of asthma)? Not one postcard. It's a flop."

Half and hour later a ring at the bell and there was the local post master: "You might have warned me."

"Warned you? What about?"

"These postcards. There's a van full coming along to you."

So it wasn't a flop, and the steady stream of postcards came in day by day.

SCENE II: The Albert Hall on a Sunday afternoon in June, 1935. OVER 7,000 men who had sent in their postcards accepted Dick Sheppard's invitation to meet him there. From that meeting sprang the Peace Pledge Union.

SCENE III: Friends House, Euston Road, London, 7.30 p.m., Friday, April 20, 1956. TO COMMEMORATE our 21st birthday, there will be a very special Anniversary Gathering in the large hall, over which Michael Tippett will preside.

Dame Sybil Thorndike and Sir Lewis Cas-

son, who have been on an extensive world tour, will give some dramatic recitals. Clifford Curzon, whose reputation is growing steadily in the USA, on the continent of Europe and in Britain, will give a piano recital.

Benjamin Britten and Peter Pears hope to be back from their world tour and, if so, they also will be there to add to the evening's enjoyment.

Where else would you get an evening like that? And all for half-a-crown, because it was decided to charge no more than that so as to give all PPU members and their friends the opportunity of sharing in the gathering.

Tickets can be obtained in advance from the General Secretary, 6 Endsleigh Street, London, W.C.1 (please send 2s. 6d. and 1½d. stamp for ticket), or at the doors on the evening of April 20.

You may not have been able to be present for Scene I and II, but we hope to see you at Scene III (which is by no means the last) and which we must all help to make as successful and inspiring as the previous two.



Drawings by T. Rendall Davies